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The Necessity For Religious Education

Synopsis of an address delivered Sunday Morning, February 9th, 1919
First Divine Science Church, Denver, Colorado

By MARY C. C. BRADFORD

I CONSIDER the movement for religious education one based upon fundamental needs and destined to lead to important results. Therefore I was glad to speak at the mass meeting held at Trinity Church last Sunday as an indorsement of the new School of Religious Education, just organized in Denver, and I am glad to repeat here the substance of what I said then.

The old ideals of education have changed. It is no longer considered merely as a process of imparting information, but rather as a developing of all the powers of body, mind and soul. The capacities to think straight, work hard, play fair, and love much are the unfailing signs of an educated man or woman, and the possession of even a large amount of purely informational material is not evidence of real education, provided the above capacities have not been developed.

The chief purpose of education is service. Therefore, there must be a perfectly trained body, beautifully prepared for adequate service to the world. This trained body must be the instant, obedient and efficient servant of the perfectly trained mind—the latter with inclusive vision and clear reasoning power consecrated to a selfless purpose—and these two, trained body and trained mind, must respond instantly and obediently to the something within. I do not care what you call this, whether you name it the soul, the conscience, the moral sense, the higher self; I like to call it the Spark of the Most High God that baptizes the body of each human being who comes into the world. Nothing less than this deserves to be called real education, and this analysis plainly shows the necessity for religious education—for the unifying of what we call body and mind with the great Indwelling Spirit, making these the radiant expressions of Its knowledge and power.

Contrast this type of education with mere informational instruction. They are thrown into striking contrast by the observation of an Italian friend of mine to whom I had said: "Is not Mrs. Blank a very well educated woman?" My friend replied: "Well educated? No, I think not. She is, however, well instructed." There is a vast difference, you see, between mere instruction and vital education.

May I give you my own definition of education?

Education is the interpretation of life—of all life—in terms of Truth, Beauty, Freedom, Efficiency and Service. If this be true, and I have made this

statement the test of all my educational activities, then there can be no real education without religious education, for man must learn the truth about himself, his place in the universe and his relation to his fellow-men. Without the religious viewpoint, the interpretation of life in terms of Truth would be impoverished.

And Beauty? Those who fail to react to spiritual loveliness have only half learned the meaning of Beauty.

As for Freedom—only an educated person can be really free, for freedom means the power to do right.

Efficiency—the largest possible desirable accomplishment in the shortest possible time with the least possible effort—taxes every power of man in the visible and invisible worlds.

The last term of my educational series—Education is the interpretation of life in terms of service. I like to spell it with four letters—L-O-V-E—and surely without religious training this interpretation can never be made, for, as God is love, man's true expression of love is godlike.

We have seen how strikingly different are modern educational ideals from those of an earlier age. And quite as divergent is the attitude of the community toward the teacher. Once upon a time it was thought that anyone could teach. Now we know that teaching is a profession, requiring for its supreme successes years of searching, painstaking, inclusive preparation, transfused by a passion for serving the community through the service of the child. We know that, just as members of other professions require special work adapted to the function that is to be theirs, so the teacher requires special training for that most magnificent of life-vocations—teaching. It is true that there are teachers so naturally gifted by the Almighty Knowledge with the teaching power, and so endowed as to learn right methods through contact with children, that the lack of professional preparation is not felt seriously. But these are exceptional cases and generally we demand in our secular schools trained teachers of broad scholarship and professional efficiency. This is a great step forward, but until just the other day it had not dawned upon us that Sunday School teachers should also be prepared for their important responsibilities. The time has gone by when any well-meaning person with a love for children can take a class of boys or girls and give them religious

instruction, having no educative value whatever upon the painfully narrow basis of biblical scholarship and pedagogical knowledge, that must inevitably characterize the majority of Sunday School teachers chosen in this haphazard way.

And so the Denver School of Religious Education comes into being to meet a real need. It offers a sound basis for religious instruction, provides inspirational stimulus for the gaining of scholarship in various departments of religious education and extends the opportunities for training in methods that must prove of incalculable benefit in transforming the Sunday School hour from a mere lesson hearing period to one of vital teaching.

And now I shall touch upon a much mooted question. While the knowledge of biblical literature will be greatly increased if there shall be a large enrollment in the School of Religious Education, this cannot prove adequate to nullify the impoverishment of the mental and spiritual life that has come to the American people through the almost total lack of biblical study that has characterized both home and school training for a generation. For one, I deeply regret the loss that has come to the children in our schools through the elimination of any Bible study, even as literature. It seems a pity that American children are not brought into vital communication with the wonderful nature-poetry of the Hebrews as contained in the Bible, while allowed free access to the nature-poetry of the English, the French, the Italians, the Greek and the Romans. It is true that the study of the poetry of these nations is made generally through translations. Yet much of the racial attitude of mind and a faint reflection, at least, of the glory of the poet's interpretation of life and nature is gained by the young students.

If our school children had access to Hebrew poetry through its translation in the Bible, they would have the advantage of a most marvelous English literary form. It has been said that almost every writer and orator possessing a great English style has been a student of the Bible. It is estimated that one-fourth of Ruskin's prose is but a transcript of the English Bible, and Milton in many places simply paraphrases the biblical expressions. Lincoln's terse, luminous, immortal phrases strike an harmonic note with biblical utterances. Instances might be multiplied down to Roosevelt and Wilson. Therefore I confess to a deep regret at the elimination of the study of the Bible as literature from the school curriculum.

A crucial time is this. How is America to meet the testing process? Will children of the mighty mother of over one hundred million people, America, arise and call her blessed? Will she prove to the world of the twentieth century that America spells adequacy as in the earlier years the magic letters of her name were interchangeable with opportunity? Does she stand as the incarnate will-to-righteousness of all humanity, and the incarnate will-to-sacrifice for all mankind? Does the victory that America helped to win on the blood-stained soil of France mean the attuning of the hearts of all Americans to the victorious music of mankind arising from the sepulcher of dead traditions and mouldering governmental and social forms into the sunlight of a rehabilitated world? Is America to func-

tion as the supreme idealistic force in the reorganization of the world, giving to the peoples of the earth a higher vision than the world has yet seen?

If so, American teachers, both secular and Sunday School, must demonstrate the sanctity of the intellectual integrity of the nation, must hold aloft the standard of straight thinking, incessant and consecrated work and point out the necessity of the incorporation of mighty loving in the legislation and teaching of the present. A new vision must come to the school world of America—secular and Sunday—a vision that reveals it to itself as the moulder of the soul of the nation in the likeness of the ideal humanity. The schools must become the "casket of the grail" and the great army of school people must form its bodyguard. Teachers in all types of schools must examine themselves searchingly and fit themselves reverently for the high enterprise of keeping safe and stainless the cup that contains the draught commingled of thought and work and love—the immortal draught without which the national ideals must perish—the drinking of which will insure the continuous and glorious growth of the national life.

A Paper by Thomas J. Anders

Read at the recent Banquet of the Men's Forum

TO ACCEPT the omnipresence of God intellectually is not difficult; for logic and reason confirm such conclusion.

When we consider the exactitude and harmony with which the physical universe is operated, the intellect cannot resist the conclusion that supreme intelligence pervades all nature, at all times.

This Intelligence we call God.

However, we must do more than passively satisfy the intellect. We must feel deep down in our souls and become conscious of this all-pervading presence and, moreover, be in loving harmony with God and all His creations. Remembering the promise, the result of such attitude answers our every prayer:

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

To meet the doubts and difficulties arising in the study of the philosophy of Divine Science—not only doubts and difficulties advanced by others but also by ourselves—we should erase the habit, unto which we were born, of judging things by appearances rather than through spiritual discernment.

For ages the common and the then scientific world, depending entirely on the evidence of appearances as revealed to the physical senses, believed the sun set every day and that the world was practically flat.

As Plato tells us, a stick appearing straight when viewed through the air appears crooked when viewed through the rippling waters of the brook; clearly demonstrating that objects appear to our vision in accordance with the medium through which they are viewed.

Thus it is with the mental also. Improper thought distorts truth and beauty to the mental vision.

To be unfettered from disease, we must forgive all who have offended us and—the harder part—desire and seek forgiveness from all whom we have offended in act, in word, in thought.

Jesus taught this principle in the sermon on the mount when He said:

"If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift."

Again: After reciting His beautiful prayer—re-citing it, too, in the plural, thus making it a prayer in behalf of the entire brotherhood of mankind—He said:

"If ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

This injunction to forgive is imperative.

Therefore, ignoring all fallacious race conclusions and evil appearances, classing such as errors, let us "Judge not by appearance, but judge righteous judgment," and be guided solely by that "true light that lighteth every man that cometh unto the world." Which leadeth us as unerringly as did the brilliant star the ancient wise men of the east to that same Prince of Peace; to that babe found in the manger wrapped in swaddling clothes; to that Christ within us; at whose inner shrine we offer the priceless treasures of the soul.

Let us now enter the silence. We enter it in a spirit of receptivity, of love, of gratitude; and with faith like that of her who touched His garment hem.

In this attitude of peaceful trust in God, without mental reservation, we affirm that God is all there is, visible, invisible, and everywhere present; that He is perfect; hence all His creations are perfect; therefore, our souls, the real of us, are perfect.

"Our bodies are continuous emanations of God's Life and Love."

Eliminating all antagonistic thought, even to our mildest antipathies, we are in harmonious Love, with God and all His creations.

Our Love blends and mingles with that Love Divine that holds the atoms of His beautiful universe in place.

Here and now we send our deepest, purest, sweetest thought of Love to Him and His creations everywhere.

Being conscious of the truth of these high concepts, and firmly resolving to practice them in everyday life, our so-called ills—not more real, at best, than the shadow of a cloud—fade like mists of the morning and our souls are glowed with the beautiful sunlight of Love.

AMEN.

January 29, 1919.

Dear Miss Brooks:

Although I have been a member of the Church for a number of years and during that time have studied Divine Science and attended services regularly, it is only during the last year or year and a half that I have really begun to appreciate what the Truth may mean to me; that I have tried with earnestness and integrity to live the true and real life. And the Truth has made me free!

Free from a continuous belief in sin, sickness, lack, inharmony and disorder. I say free from a continuous belief in these things, for I have not entirely succeeded in always seeing God, everywhere, but in comparison to my way of thinking and living five years ago, or even two years ago, I am now certainly free.

For three years I knew only sickness for myself and family; only financial lack and debt; and many days and weeks and months of unhappiness, discouragement, pessimism and unbelief. Still there was a certain degree of growth in them for me.

Now, in eighteen months, I have found happiness, new courage, am optimistic and truly believe in the Omnipresence. While sickness still comes to us occasionally, it is the exception and not the rule, and its form is slight, for our trust is in God and the practitioner calms our fears and gives to us healing thoughts where before our hopes seemed centered in the physician and the medicine chest.

Financially I am also being healed, for in eighteen months my salary increases have been almost three times what they were in the previous three years, and my debts are being wiped out. I feel that in this year and a half I have broadened and grown and become more capable; that I have developed much more in this short period than in the previous five years.

And most of this is the direct result of the teachings of the College. I hope that through this new medium, The Weekly, you will be able to send out the words of life and love to thousands as effectively as you have spoken them to hundreds here.

The following realization has been helpful to me many times. If you believe it will be of help or interest to others, please make any use of it you desire, in any shape or form:

"We worship that which we know. . . . the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for such doth the Father seek to be His worshippers. God is Spirit: and they that worship Him must worship in spirit and in truth." John 4:22-24.

I worship, or devote myself and my thoughts to that which I know. I know that God is Omnipresent; that God is Spirit; that Spirit is Omnipresent.

Spirit is all that is. I am a part of the perfect Spirit-Substance filling all.

I let go of all I ever held. I loosen the bonds of personal desires for power and wealth; the limiting thoughts of self, of lack, of sickness, of error, of death. I depart from the ways of human or racial beliefs and seek only to know God.

I see life everywhere, the perfect activity of Spirit-Substance. As this activity differs, the form of the substance changes, but this life always agrees in every form, for its nature is perfect unity and its law is perfect order.

This active, expressing Spirit-Substance is perfect intelligence. It radiates light, for it is wisdom and knowledge and understanding. It creates, for there is all strength and ability in its power, law in its order. It blesses and heals, for its nature is love.

To vision this is to realize joy, for I see all as one perfect, loving, powerful, thinking substance. Nothing needs healing, for everything is perfect, whole and complete—always! Nothing lacks anything, for

(Continued on page 7)

DOGMA

ADA B. FAY

A DOGMA is knowledge imposed by authority. There has never been a time when there was so much intelligent inquiry along religious lines as there is today.

It is not unlike the remarkably vivid picture of the rage for doctrinal dispute among all ranks of people in Constantinople, drawn by Gregory of Nyssa, in the third century. "Every nook and corner of the city is full of men who discuss incomprehensible subjects; the streets, the markets, the people who sell old clothes, those who sit at the table of the money-changers, those who deal in provisions. Ask a man how many oboli it comes to, he gives you a specimen of dogmatizing on generated and un-generated being. Inquire the price of bread, you are answered, 'The Father is greater than the Son, and the Son is subordinate to the Father;' ask if the bath is ready and you are answered, 'The Son of God was created from nothing.'"

This question, the relationship between God and the prophet of Galilee, is still being propounded; and this inquiry will continue until the last earnest seeker after Truth understands the *abiding Oneness of God and His Expression*. Upon this knowledge rests all there is of Truth in history, philosophy, science and theology.

A great Archdeacon is quoted as saying, "I say, unhesitatingly; I say, claiming the fullest right to speak with the fullest authority of knowledge; I say, with the calmest and most unflinching sense of responsibility—I am standing here in the sight of God and my Saviour, and it may be of angels and spirits of the dead—that not one of these words, damnation, hell and everlasting, ought to stand any longer in our English Bible, for, in our present acceptance of them, they are simply mistranslations."

Ecclesiastical dogma when put on its defense must at all times take up an ambiguous position toward theology, and ecclesiastical theology a corresponding position toward dogma; for they are condemned to perpetual uncertainty as to what they owe each other, and what they have to fear from each other. The peculiar claim of dogma to be a criterion and not a product of theology is interesting to the student of the Bible.

St. Augustine was not an Orientalist; he had not studied original Hebrew; he stood upon the textual accuracy of the Bible.

Jerome, being a Hebrew scholar, admitted the existence of inaccuracies in the text from the operation of the same natural causes which affect other ancient literature. They were contemporaries. Jerome is called by students the Father of Higher Criticism.

In the teachings of St. Augustine and St. Thomas Aquinas respecting the creation and evolution of the sum of things, there is nothing uncertain, equivocal, or vacillating. True to the declaration of the inspired record, and true in faith to the church from the earliest ages of her history, they teach that in

the beginning God created all things, visible and invisible, and that He still continues to protect and govern by His providence all things which He hath made, "reaching from end to end mightily, and ordering all things sweetly."

They tell us not only that the Creator is "Lord of heaven and earth, Almighty, Eternal, Immense, Incomprehensible, Infinite in intelligence, in will and in all perfections," not only that He is "absolutely simple and immutable spiritual substance, really and essentially distinct from the world," but also that He is omnipresent and omniscient; that for Him there is no past nor future; that all is present.

We in Divine Science do not fear to magnify the Creator of all. Let Infinite be the most unlimited idea conceivable of God or Divine Mind, too great to be more at one time or in one place than another, but equally present everywhere; the all of everything.

Omnipresence is a changeless word, its meaning cannot be modified. *It is, or it is not!*

Jesus' tender-hearted simplicity and love for man is almost lost amid *well-intentioned but inappropriate dogmas*.

Simplicity is never to be associated with weakness and ignorance; it means the light of fullest knowledge, it means that the individual has lived *down* what others are blindly seeking to live *up* to—one *has* to be simple to be great.

There are two kinds of prophets and preachers. One kind berates the people for their wickedness, the other helps them to discover their goodness.

It seems that originally there was no moral element in religion, and that explains the fact that extreme attention to religious rites characterizes the types of unthinking people, rather than the higher or more developed types of men and of societies. It is so easy to believe what the world keeps on saying, so much easier to follow a rule than to reason it out for one's self.

Ethics seems to be separated from religion somewhat similar to the way churches are separated from each other, by lines of prejudice and education.

The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness and their self-denial than to their logical acumen.

Habit of thought lays upon us the spell of disenchantment, it dims the vision and dulls the perceptions; we lose ourselves in the routine because we refuse to learn that *progress is the law of Life*. It really is not profitable to know so much that is not *true*.

"In that day (light of understanding) shall men look unto their Maker, and their eyes shall have respect to the Holy One of Israel." Isaiah 17:7.

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IN GOD WE TRUST

The Forbidden Fruit

IS IT not a strange psychologic fact that when the prohibition "Thou shalt not" presents itself to us something within immediately answers, "I will"? A continual "don't" to the child is poor training as well as poor psychology, for it arouses this response of opposition even in very young children. Much better than the negative command is the offering of a new interest; a little one will drop the scissors of his own accord and turn joyfully to grasp a more attractive toy.

Men are but children of larger growth. "All of the Ten Commandments but one tell people, not what they must do, but what they must not do. 'Remember the Sabbath day to keep it holy' does not begin with a 'Thou shalt not,' but it ends with one, and the only positive command that the Jews possessed in their great sacred classic was the fifth: 'Honor thy father and thy mother.' This is the one that they notably kept—the one without a 'Thou shalt not' in it."—Gerald Stanley Lee.

One Sunday morning when I was about nineteen our minister preached an entire sermon against the reading of "Robert Elsmere." I had not seen the book nor thought of reading it, but within a few days I possessed a copy and read it with eager interest.

The only voice that can utter a "Thou shalt not" with profit is the voice of experience, and it speaks within one's own consciousness.

Have you not thought it strange that the father, in the parable of the prodigal, did not forbid his son's going into the far country? Have you not thought it strange that humanity has been permitted to wander in forbidden paths? Could not an all-powerful God have prevented it? At any rate, man has been permitted to make his choice and since he has chosen unwisely he has reaped the fruit of his mistake in many tragic conditions. When he learns to choose well, sin, sickness, death, war, sorrow, struggle, will go.

The story of Eden gives us in allegoric form an account of man's first mistake in choice. Adam and Eve, innocent and ignorant, represent the race in its childhood. The voice of conscience—not very strong in them yet—and the voice of unilluminated desire, named in the allegory God and the Serpent, are struggling for dominance. The one says, "Thou shalt not eat of the tree of the knowledge of good and evil: for in the day that thou eatest thereof thou shalt surely die."

"And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Genesis 3:3-6.

This is often called the story of the fall, but since life means eternal progress there can be no going backwards. To be sure, Adam and Eve present a much fairer picture when innocently enjoying the beauties of Eden than while gaining their bread by the sweat of their brow from ground cursed with thorns and thistles. But they were learning, they were growing.

Might they have accomplished this growth without these hard experiences, is the question that often comes. May we today make such wise choice that we can avoid suffering, confusion and darkness and know only the joy and peace of God's blessed Light?

It would be sad indeed to say that man to gain Life must know death, to gain Truth must embrace error, to know Right must pass through wrong. There is no free-will if man must go but one way. The fact that this planet has chosen ill is not evidence that the inhabitants of all planets have done so.

Had man in the early stages of his development listened to the higher voice only, the history of our world would be written in letters of light. And the fact that he might have done so is necessary to our understanding, else we are puppets and can never become true expressions of our Father, never true companions of the Infinite One, returning to Him from our wanderings *by our own choice*, not held to Him by compulsion.

Again the question comes, What is the forbidden fruit? May man not know that he may avoid?

It seems to me that the question is answered in the allegory itself—Thou shalt not eat of the tree of the knowledge of good and evil.

We are not to be divided in thought; we are not to believe in duality; there is not a power of good and a power of evil. There is but One and that One is Good. This One expresses Itself in many living forms upon which it passes its own judgment of good, yes, very good. To believe otherwise is to deny the full Presence, Substance, Mind and Power of God.

Man's wandering through mazes of unbelief has not changed Reality. This darkness of wrong thinking has clouded his vision, he has not seen the beauty and goodness of the Universe. Now by his own choice he is refusing to partake of the tree of the knowledge of good and evil. The bondage of ignorance is falling away, the freedom of God-Consciousness is fast becoming his realization.

OUR NEED

We need, each and all, to be needed,

To feel we have something to give
Toward soothing the moan of earth's hunger,

And we know that then only we live,
When we feed one another as we have been fed,

From the hand that gives body and spirit their
bread.

—Lucy Larcom.

THE INHERITANCE OF THE MEEK

AGNES M. LAWSON

I THANK thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the son, but the Father; neither knoweth any man the Father, save the son and he to whomsoever the son will reveal Him. Matt. 11:25-27.

We strive and struggle, work and labor for that which is eternally our own. We deplete and defraud ourselves by impotent yearning, thereby wasting the substance that would buy us the bread. We shoot past our mark by our very strenuousness.

"We may outrun,
By violent swiftness that which we run at
And lose by over running,"
the immortal bard tells us. "Why," the writer was asked recently by a woman, "have I never had a home and love when I have wanted it more than anything else all of my life?" "Because," I answered, "you have wanted it so much, you have never believed that you had it, and so never gave God a chance to give it to you." That kind of consciousness is neither receptive nor creative. We do not take a hammer to pound into a camera the impression that we want to make on it. Everything that we shall ever want is now. We work so hard for the things that are now, that we do not take time to receive them as our inheritance into our consciousness, which is the only way in which they can come into visibility to us.

The two men who have undoubtedly done more for humanity than any others are Moses and Jesus. Moses, we read in Hebrews, "Endured, as seeing him who is invisible." "Now the man Moses was very meek, above all men that were on the face of the earth." And Moses was the saviour of a nation, and the founder of a religion which enabled man to see law, where chaos only had been apparent before. He did the mighty work of nation-building and of establishing a religion because he was meek. Meekness is receptivity to spiritual impressions and guidance. And the one man who could say, "I have overcome the world," tells us: "Blessed are the meek: for they shall inherit the earth." Furthermore, "Take my yoke upon you, and learn of me: for I am meek and lowly of heart: and ye shall find rest unto your souls." Meekness is the characteristic of the one who taught us the law, and also of the one who taught us to fulfill that law.

That the meek should inherit the earth is one of those complete revolutions of thought given by Jesus. Meekness is the antithesis of pride. Jesus lived in an age when the proud seemingly had possession of the earth. What so established as Caesar in Rome? Judaism claimed power of birth and privilege. Rabbinism in its pride of learning asked sneeringly, "How knoweth this man letters, having never learned?" Greece had thrown her pride of

culture and intellect over even imperial Rome. Against all of this enthroned pride, an unlearned carpenter could assert from his insight into Reality that real possession could only come with a state of consciousness the exact opposite of all the power known to the men of his period.

Meekness involves self-control, therefore it is the most heroic of all virtues. It contains within itself complete dominion over all human thought, not because the human thought is held in leash by a super-human will, but because it is to them not existent at all. "Greater is he that ruleth his own spirit than he that taketh a city." There is no means by which the turbulent surge of human thought may be quieted but by ceasing to let it in. If we would have the quiet, restful mind, we must let it be quiet and restful. We must not throw into it a disturbing thought, for Mind is always restful and creative. Mind is One and Divine, and can never be disturbed. If the disturbing thought is not introduced into it from the outside it is always serene. As man was placed in the Garden of Eden to dress and keep the garden, so man is given Mind to keep it pure and true, and guard it from the encroachments of human thought.

If the meek are to gain possession of the earth they can only do it because they gain God first. It takes but very little understanding to know that there would not be an earth if there were not a God. No matter how we view this earth, whether as a direct creation of God or our mortal concept of the eternal Real, without God it could not be, and to possess it inevitably includes our possession of God first. Having Him, His creations cannot be denied us, for they cannot be severed from Him.

In reality we never think. There is a process of groping in us for a comprehension of life. We are reaching for the light of soul from the night of sense. There are two fountains of thought and we receive our impressions or thoughts from either one or the other. The One Source of true thought is God's eternal ideas. The other is the concept that man has put upon life since that first "mist went up from the earth" and thought was disconnected from the Real. The less we know of ourselves and the more we know of God the better off we are, for man's only purpose is to represent God. Jesus recognized an intelligence in the lily which enabled it to reject what would not make lily, and to accept only that which would. Its white radiance is the result of its selecting what went into it.

Meekness is this quality of intelligence in us. It rejects human thought and accepts God thought only. Its doors are shut on the under side and wide open on the upper side. It pierces through the great lie of materiality. God's eternal Idea of creation unfolds upon it and works itself out through it.

In infinite Mind every idea is perfect, and its work, supply, and all that is required for the full expression of itself are always with it. God could not be perfect if this were not the truth of his Cre-

ation. An infinite Being requires an infinite number of ideas to express itself through. Those ideas of divine Creation are eternally clear to God, and their complete unfoldment and manifestation, their harmony with each other, and relationship with each other are eternally established. All inharmony and materiality is false thought in regard to this creation.

Meekness is stillness. It is the mentality that has rejected turbulent mortal thought that is still enough to perceive spiritual creation.

There is no duality in God's creation, mind and body are one. The inside and the outside are one. The manifestation of a divine idea is its exact identity, and can by no means be separated from it. Therefore, all that belongs to us is in the divine of us. Jesus fed the multitude not by giving his supply to them, but by the recognition that every man's supply belongs to him and he stands in it all of the time. Universal substance is everywhere, the desert of mortal thought can no more shut it off than the wilderness to which Jesus retired could shut his away from him. He raised the dead because there are no dead, man can never be separated from his body, from his supply, or from anything that belongs to him.

We are heirs and inherit, and it is useless to squander our time and energies in petitions or labor. We must learn to see and accept, for we have God's creation for our inheritance. We must learn to form our concepts aright, they are the drafts which bring into visibility our supply, for:

"Earth gets its price for what earth gives us;
The beggar is taxed for a corner to die in;
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer,
June may be had by the poorest comer."

All the real things of life may be had for the receiving, we inherit them just as we do the summer's day. But even the beauty of a summer's day is lost to us if we are not appreciative and receptive.

"He who lives within the one pure Mind,
May sit at the center and enjoy bright day.
But he who harbors foul and bitter thoughts
Benighted walks beneath the midday sun,
Himself in his own dungeon."

The great requisite for all true work is meekness, for there is nothing in the way of the meek. The proud are sent "empty away" because the line is closed, a false concept is on it. A wise father once told his child who wanted the moon: "Yes, my son, you may have it, but you must leave it where it is." The meek own all because they own nothing. In less paradoxical words, all that the Father hath is man's inheritance. Spiritual man never attempts to take anything out of divine Mind. His consciousness of its being in divine Mind is what gives it to him. Mortal man congests the line, and mortal man is but a myth of our own creation. Yet while we believe in this myth it defrauds us of our birthright.

(To Be Continued)

We Do Not Walk Alone

We do not walk alone!
God is with us all the way,
Strewing each path with flowers gay.
The glad song of birds is in the air,
Warm sunshine makes the shadows play
Under the trees, and far away
Voices of children are heard, cheery and glad.
We do not walk alone—then why be sad?

Look up, faint heart; the sun smiles a welcome
Every morn; and at ev'ning
Tints the clouds in rainbow hues.
We do not walk alone unless we choose
To shut our eyes on all that He has given,
And close the doors that lead us into heaven.
Ah, did we but know—right here is paradise.
We cannot walk alone!

The tiny buds that swell on all the trees,
Whispering of springtime to the western breeze,
Proclaim the joy of life.
The little flower lifting its head above the snow,
And nodding in the wind, even it doth know
That God is with it, too; and so
It doth not murmur nor complain
Of storms of snow, or wind, or rain.
It feels that life is good, that God is true.
It does not stand alone!

Then let us know, and with this knowledge
Prove to others we may chance to meet
That life is good and can be made complete
If we but do our part
Each day as it is given,
And thus work out the "Plan"
God set for us, to make this world a heaven.
We must not walk alone.

CLARA M. JOHNSON.

(Continued from page 3)

all is one spirit, one intelligence, one substance, which fills all and is in one place just as fully, completely and perfectly as in any other.

God's truth I now perceive; His peace I now possess. I give myself without reserve to this Omnipresent Spirit. I give myself without reserve to this Omnipotent Spirit. I give myself without reserve to this Omniscient Spirit. I give myself without reserve to this Omniaction Spirit. I realize its love and joy, its order and principle, its completeness and perfection.

This truth and peace is only God's, yet wholly belongs to everyone. While close enough to touch with every thought, it is infinite. Though so simple a child may understand, it cannot be fully known and experienced in all eternity.

God, the one perfect Spirit-Substance, is all that is; is all that ever has been; all that ever will be. One Presence, Knowledge and Power is all!

Sincerely yours,

O. C. M.

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Incorporated, 1898, Under the Laws of the
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730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:—

The objects for which said College are incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

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